Evangelical Christendom

May-June, 1926.

The Challenge to the Reformation: The Free Churches and Prayer Book Revision

Is the Revision of the Prayer Book of the Established Church a purely domestic concern? Would not Free Churchmen resent interference by the Church of England with proposals for the reunion of Methodists, or of Baptists? "Should we not do to others as we would that they should do to us?" This is a most natural and most legitimate question. But there is a vital difference. In no case could questions of faith or worship amongst Free Churchmen be submitted to the House of Commons for approval. Each of the Free Churches is an independent self-governing Body. The Church of England on the other hand forms a part of the National Constitution, and has been deliberately placed in that position by the act of the Nation. By his membership of that Church the King is debarred from being a Roman Catholic, and England is saved from being drawn into the potitical intrigues of the Roman Church, which still claims temporal as well as spiritual supremacy over the whole world. The nation has deliberately made the Church of England its barrier against all such claims, and intends her to be the safeguard of national freedom. But if the Church of England removes the barriers between herself and Rome, that safeguard is lost. She becomes, in fact, a Romanising agency. This is precisely the situation with which we are threatened to-day. Prayer Book Revision is being used as an opportunity for lessening the differences between the English and the Roman Church. Negotiations for a better understanding with Rome are being carried on with the approval of officials of the Church of England. The nation is being challenged to give its consent through Parliament to the Romanising of the Church of England, a step which must vitally affect the political constitution of Great Britain. It is as citizens defending the constitution of the Realm against Roman intrigue that Free Churchmen are bound to be concerned in Prayer Book Revision, whether they desire it or not. They would certainly rise in rebellion against making the Church of Rome the established Church of the Country. But if they consent to the Romanising of the Establishment they have gone half-way in a direction to which they are utterly opposed. Parliament must be consulted, and, if Free Churchmen do not protest, the consent of Parliament is their consent.

Very significant is the contrast in this matter between England and Scotland. The larger powers that the Established Church in Scotland is taking to itself in respect of its formularies, if submitted, as may be necessary, to Parliament, will not be challenged by any other Church, because there is no suspicion of any desire to use them for submission to Rome, or to go back upon the fundamental principle of the Reformation, the supremacy and sufficiency of Scripture in all matters of faith and worship. Of the contemplated changes in the English Prayer Book, the same cannot be said.

It should be borne in mind that Parliament will not be asked to suggest amendments to prayers or rubrics. As it is now constituted it is unfit to undertake any such

work. But it is called as guardian of the national interest to see that the Church is faithful to the great principles of the Reformation. The greatest of these was that the Church has no right, authority, or power to require beliefs, or to enforce ceremonies, that are repugnant to the Word of God. Rome insists that the Scriptures must be interpreted by tradition, and may be overriden by tradition. Protestants hold that this belief dishonours the Word of God, and is liable to make it of non-effect.

To take a case in point. It is proposed that the Church of England should follow Rome in reserving some of the bread and wine consecrated for communion, so that sick members of the congregation may receive the Sacrament at home. It sounds a harmless, even a beautiful practice, and there is tradition in support of it about a century after Our Lord's time. But what says the Scripture? St. James gives clear instructions as to what ought to be done in sickness. The elders are to be summoned; they are to anoint the sick—for his healing—and to pray for him. He does not say a word about taking the reserved Sacrament to him. He must have done so had it been the practice of the Church. Had the Scripture been followed in preference to tradition, the Church would have been saved from the idolatrous practices which sprang up in consequence of reserving the Sacrament—idolatrous practices in use in many Churches of the Establishment to-day. What is true of Reservation is even more true of the Mass, which many clergy have revived, for which also the sanction of Parliament is likely to be sought. These are the broad questions, which are not purely domestic concerns. They affect the spiritual life of England to-day. *Is England to give national sanction to the revival of Romanism?*

E. A. KNOX, BP.

Common Prayer.

"Ye also, helping together by Prayer."
"The Lord fulfil all thy petitions."

LET US GIVE THANKS—

For the truth of the words "Great deliverances giveth He to His servant," whether it be a Nation or an individual.

That God's love and care are such that no sparrow can fall to the ground without His knowledge, and that we are of more value as His children than many sparrows.

That in its eighteenth year the Alliance is permitted to fruit from the planting of its earliest years, and is become a tree full of sap.

LET US PRAY—

For the second great Albert Hall Demonstration on June 1st, the Chairman, Speakers, and all who share the witness to be given.

For the forthcoming deputations to Holland and Switzerland, and for the Committees of all Foreign Branches.

That the 60th Annual Meetings on June 10th may be a demonstration of the presence and power of the Holy Spirit.

For the Missionary Bodies in this and other lands, and that they may ever remember that their primary commission is "to preach the Gospel to every creature."

That all forms of error and false doctrine may be overcome by the Truth.

For the stirring of individual hearts to pray that in this grave crisis our National religion may remain Protestant, Reformed and Apostolic, free from all compromise with error repugnant to the Word of God.

A PRAYER

Almighty and Everlasting God, grant, we beseech Thee, to the World's Evangelical Alliance all things that are needful for its spiritual welfare and work; and so guide and direct its Council and all associated with its great field of operations that each day Thy glory may be sought in the salvation of men and the unity of the Body of Christ, through whose Name we ask it. Amen.

Notes.

The General Strike.—We agree with those who think that good has come out of evil, although the Nation has passed through one of the gravest periods of anxiety in its history. We ought to be very thankful that we have at the head of our Government such men as the Prime Minister, Mr. Stanley Baldwin, and the Home Secretary, Sir Wm. Joynson-Hicks. While we do not wish to appear partisan in our tribute of honour to whom it is due, we feel certain that the hearts of all law-abiding citizens are full of praise for their courage and firmness in the handling of the situation, and that their devotion to constitutional principles will live in history as having saved the Nation from a great disaster. Their example is beyond all praise.

God never delivers but He delivers magnificently. In the General Strike of 1926 Prayer has found its rightful place, and has proved that He lives, He loves, He hears the cry of His people when they are in distress. "What shall we render unto the Lord for all His benefits unto us?" Let us take the cup of Salvation, and continue to call upon His Name.

There is still need for Prayer for many things. Above all, let us not forget that grave problems still await solution. The coal stoppage is not ended. Behind it all is something more than mere wages, and without appearing to decide the issue as between the Miners and Owners we call upon all to continue in Prayer, that guidance may be given to the Prime Minister, and that a just and lasting solution of a great National question may be reached.

We express sympathy with all officials of religious organisations, whose strain of anxiety during the crisis has been great. We know something about it ourselves. Cancelled or postponed meetings, and others bravely held under exceptional conditions have taken their toll of courage and strength; but what matters if Britain lives, and if to gain prestige, which is at once Christian and exemplary, we have to suffer inconvenience and loss, all can be accounted gain, and we can view with equanimity the spoiling of our goods, knowing that we have a better and more enduring substance.

The Albert Hall Demonstration.—Notwithstanding representations that the great Albert Hall Demonstration should be postponed, the Council have agreed to go straight forward with the arrangements, and the Meeting will take place as announced on Tuesday next, June 1st. A few days only remain, but there is still time for those who have not taken tickets to write for the same by return. And every such application will hearten those upon whom a grave burden of anxiety and responsibility has rested. No one who can possibly do so ought to refrain from attendance at the Albert Hall. It is an occasion when every unit will count. So much do we feel this to be the case that we venture to emphasise the fact, and ask all readers seriously to consider the question, "What did you do in the great war?" The enemies of the Reformation are strong and subtle. Let it not be said "I did nothing to turn defeat into victory."

Eightieth Annual Meetings.—The eightieth Anniversary of the Alliance will take place on Thursday, June 10th, at 3 and 7 p.m. For the occasion the King's Hall of the Holborn Restaurant has been reserved (it seats 900 people), and we hope all who can possibly do so will be present, and that they will invite their friends to accompany them. In the afternoon, at 3 p.m., the chair will be taken by our Chairman and Treasurer, Reginald C. Hart-Dyke, Esq., and in the evening by the Rt. Rev. Bishop Taylor-Smith, K.C.B., D.D. A special attraction at both meetings will be the presence of Rev. John McNeill, who arrives in London from America on the previous day, and will be publicly welcomed at both gatherings. Other speakers will include the Rev. H. Elvet Lewis, a valued member of our Council, and President of the National Council of the Evangelical Free Churches, the Rev. Thomas Nightingale, Rev. the Hon. W. Talbot Rice, M.A., Rev. J. Chalmers Lyon, and the General Secretary. No tickets are required for these meetings. The past year has been one of unprecedented activity, and the financial year closed on March 31st last without a feared

deficit. Have we not special grounds for praise and thanksgiving? Please come and share the sacrifice, which is our bounden duty to the living God Whom we all serve.

Deputations.—This pressure upon home organisation and work has in no way interfered with the foreign interests of the Alliance. From widely separated parts of Europe correspondence is being received, and welcome invitations to share in fellowship and co-operation the work of foreign Branches. During June the Rev. J. Chalmers Lyon will be visiting the Dutch Branch to speak at their Annual Conference at Zeist, and at the end of the month the General Secretary is visiting Winterthur, Switzerland, to address the Swiss Branches in general meeting. Later, during the first week in September, the General Secretary will represent the British Organisation of the Alliance at the Annual Synod of the Waldensian Church in Italy, to take place at Torre Pellice. Please remember these engagements in prayer, that spiritual power may accompany the gatherings and speakers.

Ecclesiastical Commissioners and Sunday Games.—A surprise has been sprung in the announcement that the Ecclesiastical Commissioners have decided to grant permits under restrictions, for the playing of Sunday Games on the open spaces under their control. As there are some thirty-five Bishops involved in the decision we must draw our own conclusions and presume that this decision has not been taken without consultation with the Archbishops and Bishops involved. When the question was before the London County Council, during which the World's Evangelical Alliance took so prominent a place, we commented that the battle was lost through the compromising position adopted by the ecclesiastical authorities. The present position proves the case. God will judge the Church and Nation that disregards the sanctity of His Day of Rest, and this official seal upon the secularisation of Sunday is another sad evidence of the decline of principle among those entrusted with authority and example. The Council lost no time in making a protest to the Ecclesiastical Commissioners, and the following correspondence explains the situation at the time of writing:—

To the Secretary of the
Ecclesiastical Commissioners:
World's Evangelical Alliance,
19, Russell Square,
London, W.C. 1.

Dear Sir, 23rd April, 1926.

The Council of the World's Evangelical Alliance have heard with deep concern that the Ecclesiastical Commissioners have decided to sanction Sunday Games on their club grounds and other spaces under their control. This decision is one which disregards the views of those attached to the Church of England as well as to other religious bodies throughout the country seeking to maintain the Lord's Day in accordance with the commandments of God and the example and precept of Our Lord Jesus Christ. It is a decision also which has apparently been taken without reference to the Electorate of the National Church Assembly, who would not fail, if appealed to, to protest against such proceeding of the Ecclesiastical Commissioners as representatives of the Church of England.

The Council respectfully ask that this protest may in due course be laid before the Ecclesiastical Commissioners, in the hope that it may not be too late for a reconsideration of the decision as reported in the Press.

On behalf of the Council,
We are,
Yours faithfully,
R. C. Hart-Dyke, Chairman.
H. M. Gooch, General Secretary.

Ecclesiastical Commission,
1, Millbank, Westminster,
London, S.W. 1.

Dear Sir, 29th April, 1926.

I have to acknowledge the receipt of the communication signed by yourself and the Chairman of the Council of the World's Evangelical Alliance with reference to the allowance of Sunday Play of golf, tennis and other games on Sports Grounds held on tenancies or leases from the Ecclesiastical Commissioners, and I write to inform you that your letter shall be laid before the Commissioners.

I am, Dear Sir,
Yours faithfully,
S. J. Downing.

The General Secretary,
World's Evangelical Alliance,
19, Russell Square, W.C. 1.

The Roman Catholic Relief Bill.—Under the heading "Roman Catholics Demand Religious Freedom," *The Universe* comments on the Bill introduced into the House of Commons by Mr. Dennis Herbert for the removal from the Statute Book of statutes which impose disabilities upon Roman Catholics, and, we may add, which provide safeguards so long as they are there, against the political intrigues of Rome. Public attention should be directed to this Bill, which

has passed to be reported to the House, and now rests with the Prime Minister to facilitate or obstruct its final passage into law. On the Committee report Sir Henry Slesser introduced an amendment providing that no subject of His Majesty's shall be disqualified from holding the office of Lord High Chancellor, Lord Keeper or Lord Commissioner of the Great Seal of Great Britain on account of his religious beliefs. The amendment was withdrawn on promise that it should be considered in Committee, and the Council immediately wrote to the Prime Minister, the Lord High Chancellor, and to Mr. Lloyd George in the following terms. Acknowledgment of these communications has been received, and we urge upon all their duty to communicate at once with the Member for their division of Parliament stating that they are opposed to the Bill in question. The following letter may be helpful for such communications:

THE RT. HON. STANLEY BALDWIN, M.P.,
10, Downing Street, S.W.1.

WORLD'S EVANGELICAL ALLIANCE,
19, Russell Square,
London, W.C.1.

Dear Mr. Prime Minister, 9th May, 1928.

I must apologise for troubling you at such a time concerning a matter which is not directly associated with the Crisis, but is of urgency and importance. I am directed by my Council, in co-operation with the Protestant Churches, to express to you their emphatic disapproval of the proposal to reintroduce on the Report stage of Mr. Dennis Herbert's Bill "*for the further relief of* Roman Catholics" the amendment proposed by Sir Henry Slesser, which provides "that no subject of His Majesty's should be disqualified from holding the office of Lord High Chancellor, Lord Keeper or Lord Commissioner of the Great Seal of Great Britain on account of his religious beliefs."

My Council believe you and others will realise that this amendment should it be accepted and embodied in the Bill would seriously compromise that religious Settlement which obtained at the Reformation and which it is of the utmost importance should be maintained. My Council appeal to you to use your utmost influence to insure that directly or indirectly the Protestant succession to the Throne and to such offices as those referred to, also the Protestant Reformed Religion which is by law part of the Constitution of this Realm, are maintained intact.

On behalf of the Council,
I am,
Yours faithfully,
(signed) H. M. GOOCH.
(General Secretary).

The Need of Vigilance.—When will a wider public realise that what Roman Catholics demand and call "religious freedom" they deny to Protestants? And they are as impudent in their demands as they are subtle in their tactics. The *Times*, as we find to the surprise of many who have written to us, on Monday, March 22nd, contained the following advertisement in the "Personal" columns:

TO CATHOLICS.—Passion Week. Will Catholics make this a week of self-denial and contribute to the funds of the CONVERTS' AID SOCIETY? This Society, founded at the express wish of Pope Leo XIII., and blessed by the present Holy Father, exists to help convert clergymen (supposedly married men with families) of the Church of England and other Protestant bodies. Last year 200 grants were made to men whose conversions had reduced them to the verge of starvation. FUNDS URGENTLY NEEDED. *President*, His Eminence Cardinal Bourne. *Chairman of the Executive Committee*, Viscount Fitzalan of Derwent, K.G. *Secretary*, F. W. Chambers, Esq., 22, Holmes Road, Twickenham.

After reading this announcement more than once we communicated with *The Times* Advertisement Department, and placed the following advertisement:

TO PROTESTANTS.—Passion Week. Will Protestants who value their heritage make this a week of Self Denial and contribute to the funds of the WORLD'S EVANGELICAL ALLIANCE? This Society was founded eighty years ago to encourage religious liberty and to preach throughout the world the pure Gospel of Christ. Last year grants were made to ex-Priests and others whose conversions have reduced them to want. FUNDS URGENTLY NEEDED. Financial year closes March 31st next. Please send gifts, which will be acknowledged, to the General Secretary, World's Evangelical Alliance, Henry Martyn Gooch, Esq., M.B.E., 19, Russell-square, W.C. 1.

Further announcements appeared, which were promptly and similarly answered. We have no wish to deny to Roman Catholics any privileges they receive in the land of their birth or adoption, but we insist that they do unto others as they would be done by. The correspondence we have received in response to our announcements reveals the fact that very many, in parts remote from England, are of our way of thinking. Eternal vigilance is called for, and we are among those who feel that a new and really awake Protestant organisation is called for to protect Protestant interests on the widest scale from the kind of propaganda resorted to by the Converts' Aid Society. The matter is receiving earnest attention, in consultation with other organisations.

The Challenge to the Reformation

A CALL TO UNITED PRAYER

To all who believe that the Will of God is revealed in the Word of God.

A CALL TO PRAYER is not a device for securing our own ends by the help of God. It is a sincere effort to know the Will of God, and to conform our wills to His holy Will in all things.

An attempt *is* being made to revive doctrines and ceremonies which were discarded at the Reformation as contrary to the Word of God. Those who are making the attempt claim that they are following the guidance of the Holy Spirit. But no teaching contrary to the Word of God can be teaching of the Holy Spirit.

Let us pray that the Spirit of Truth may open the eyes of those in the Church of England or the Free Churches who are seeking to revive the Mass and all the false doctrine connected with it, that they may be led to see that their doctrine is not according to the mind of Christ, and that the spirit they are following is the spirit of error. The more zealous and earnest these teachers are the more do they need our prayers. We would fain have them fellow-workers with us for the Truth of the Gospel. We would see their enthusiasm enlisted in the service of Him Who, by His Cross and Passion has opened for us a way into the Holiest, and has abolished the law of ordinances, nailing it to His Cross. We long to see them standing fast in the liberty wherewith Christ has set us free. Not for our sakes, but for theirs, that they may enjoy the full privilege and blessing of Gospel Truth let us make our prayers. He who converted Saul the persecutor and made him the great Apostle of the Gentiles is able to do the same great work on their behalf, to turn their zeal and self-denial into right channels, and to use them to preach the Gospel which they now pervert.

Let us then besiege the Throne of Grace with fervent and sustained prayer, not alone in Churches but also in homes and in private gatherings of Christians.

1. For the fidelity of all Churches to the Word of God.
2. For the conversion of Roman Catholics, "Anglo-Catholics," and "Free Catholics" to the Truth.
3. For the awakening of the Nation to true repentance and faith.
4. For the guidance of the Bishops in Prayer Book Revision, that they may make no room for false doctrine in it contrary to the Word of God.
5. For a clear witness to the Truth in the second great Albert Hall Meeting on June 1st.
6. For the spirit of charity, that in all controversy among Christians they may always speak the Truth in love.
7. For the fulfilment of the Saviour's intercession, "that they may all be one," and for the speedy fulfilment of the promise: "I will come again, and receive you unto Myself."

(Copies of this "Call to Prayer" can be obtained from The World's Evangelical Alliance, 19, Russell Sq., W.C.1)

Evangelisation in Esthonia.

KNOSE, ESTHONIA.

To the General Secretary,
World's Evangelical Alliance.

Dear Brother in Christ,

Your kind letter reached me seven days ago. The following days I had in my mind to visit another prison and then while on tour I caught a bad cold, and coming home I was laid up for two weeks with fever and pain in the whole body. Hundreds of people in our country are suffering from the same epidemic. Today I am better and will tell you how the Lord has used me to carry out His purposes in these days of grace. I think I must commence my letter where I left off writing to you.

As the prison visit on the 5th of March was so blessed I arranged the next Sunday special services in two churches some 40 miles away from my home. Besides the railway travelling we had to go 15 miles with sledges. I had with me 25 of young people as singers and musicians. It was bitter cold weather and a heavy gale was blowing. On the station I was met by 15 horses and sledges. To keep the young people warm the good people had sent as many sheepskin coats, shawls, blankets, mittens, and other articles that we could smile at the storm. These days were days of blessings and refreshing. The churches were so overcrowded that hundreds had to go back, as they could not stand long outside the church doors. During these days 1,000 were saved and others strengthened. One thing was very troublesome, and that was the awful cold and stormy weather.

On the 19th of March I parted again from my dear wife, and travelled some 150 miles by train to reach my first resting place. I arrived safely at Pölts, and drove at once to the prison to make arrangements for my work. The prison master said: "If you want all my men to hear you it would be better to start at once; to-morrow many will be out." So I hurried to a hotel and took a little refreshment and soon was at my work. I started at six o'clock and when I left the prison it was nine o'clock. It was a searching time and in a short time many faces were quite changed.

May I mention an incident of this prison: there was a murderer who was convicted of two murders, and several robberies. After the meeting I called him out and had a fatherly talk with him. He told me all his awful deeds and sin. He had no torment in his conscience at all. I gave him this advice: not to go on with any sin still unconfessed for which some other man perhaps has suffered or is suffering innocently. Then he confessed a third murder which was most awful! This he also did to the police. The next day two men were discharged from the same prison being under suspicion of this unconfessed sin. I tried to show him the way of salvation but he said: "I have no repentance, no sorrow for my awful deeds." I told him, "As you have confessed your sin and would not go to Hell, pray to God to give you repentance, and I will do the same for you." So I left Him to God and His Grace. As the meeting was so blessed in that prison, I had on my heart to have another meeting there on my way home.

The Minister of Education knew of my visit to the town, invited me to be his guest, and received me as an ambassador of God. I had the best of things to eat and was very thankful to God for it. In return I invited the wife of the Minister to be present and accompany me next time in the prison, the offering being disposed gladly. Next day I ordered a small gift of white bread, sugar and tea, to be bought in the prison, and arranged through the prison's meeting on the following day.

Next day a horse and fine sledge had been sent by the Lager Asylum manager to bring me the 30 kilometers to their sick room. I arrived there at 5 o'clock in the afternoon, and after refreshment I started my work at once. Oh! what a picture of love I had to witness! In such short time of notice the poor lepers had decorated the house, staircase and the meeting place called church. When I entered the house the leper brass-band saluted me, playing a nice choral. I went to the pulpit to look on them and they all had forgotten their pain and misery and smilingly gazed upon me.

I had a glorious time and could only close my service at 9.30 p.m. The result was that several were converted and eight of them asked for baptism. As it was so cold then and the water had a skort of thick ice over it, we had to postpone the baptismal service to another time. Next morning they awakened me again with fine music, the brass band playing to show that they love me.

At 9 o'clock I had a service in the church again and my converts showed were proof of their love. I had to leave them the same hour as I had announced the meeting in the prison. As I started to drive from the house the brass band sent me off again playing so long as they saw me.

Arriving in the prison everything was in order and the wife of the Minister of Education arrived in right time. Here we experienced God's richest blessing. I introduced the lady to my prisoners and said she will speak instead of your mothers to you who are far away and would not be allowed to come here. After a short speech we distributed the small gifts to them for which they were very thankful.

After the service I called out the murderer again to see how he could commit such crimes in his young years. I will mention this, perhaps someone will learn a lesson from it. He said the following: "I was a young man, too proud to ask any help from any one. Instead of asking help from men I was tempted to steal. When this did not bring in sufficient the devil tempted me to kill." So he became a murderer of three men, who were robbed by him. But what a change was wrought in this man during the two days! Now he was a broken down sinner and a repentant sinner as well. But he could not believe that God would forgive him as now he saw and felt the awfulness of sin. I brought one promise after the other, showing the eternal plan of God in Christ Jesus. It took a long time for him to see it. At last he said "thank you so much, I see it, I will do all you have showed through the Word of God to me. Now I can die, as I cannot undo all I have done I will trust your advice and Jesus! We parted as the best of friends and I have full hope that the Lord saved that poor murderer.

Yours thankfully,
ADAM PODER.

Laymen and the Church

By Rev. CHARLES L. GOODELL

(Secretary of the Commission on Evangelism and Life Service of the Federal Council of the Churches of Christ in America)

The Christian Church was founded by laymen. Jesus of Nazareth was Himself a layman and He called laymen to be His associates. He found them among fishermen and the common people. Their predecessors in the Jewish Church had also been laymen; Moses was a layman and the prophets were laymen. It was to a company of laymen that Jesus committed the building of His Church. It was to them He said, "Go quick everywhere, and lo, I am with you to the end." They were preachers of experience—their own experience—witnesses of a great fact which had transpired in their own lives and on which the Church itself was built. Their successors, too, were for the most part laymen.

Dean Hodges says that the three most notable times in the history of the extension of the Church were the times of "the martyrs, the monks and the Methodists." The early martyrs were from the ranks of the laymen; the monks were lay orders, and the Methodists won their great victories by lay preaching.

There is a current proverb, "Like priest, like people," but that proverb has been inverted from its original form. "Like people, like priest," was the testimony of the early days of the Church. No man goes into the ministry except at the hands of laymen. They stand guard at the portals of the Church, and no one enters the ministry of the Protestant Church save by their suffrage. Ministers come and go, but the laymen stay on. They build the Church and equip it. In the last analysis it is the laymen who are responsible for the orthodoxy as well as the influence of the Christian Church. It is true that the minister occupies a position of influence and of power, but his is a delegated authority, after all, and it lasts only as long as he stands for those things which the laymen feel are the essentials of the Christian life.

When the apostles gave themselves to the preaching of the Word, they called other men to care for the temporalities of the Church, but the qualifications for such service were spiritual. The first man they chose was the martyr Stephen, and of him it is recorded, "He was a man full of faith and of the Holy Ghost," and it is further recorded of him "That being full of faith and power he did great wonders and miracles among the people."

It is quite apparent that there are not two kinds of religion, one for the pulpit and one for the pew. Every layman is under just as great obligation to live a consecrated life and to devote his talents to God as is the minister. The layman may cultivate his fields or work in factory or store, but his real business is to serve God, and in that he and the minister have the same calling. Their task is a common task; neither of them can succeed without the other. When the elder Beecher was asked why his ministry at Park Street was so successful, he said, "I preach on Sunday, but I have 450 men and women who go out every day in the week to translate into life and service the message which I have sought to lodge in their hearts."

It is sometimes said that the great preachers are dead—that we have to-day no such preachers as Beecher and Storrs and Phillips Brooks. Alas, it would be easy to show that many of the great preachers died of a broken heart. Fifty years from now the preachers of to-day will be held up as the great model for that generation and the same thing will be true of them. They succeed only as they are supported by consecrated laymen.

If, when a preacher goes into the pulpit, he can look over his congregation and see a score, or a hundred, with eager faces aflame with holy desire, whose lips seem to be saying, "Oh God, bless our minister, and instead of hearing a human message and instead of seeing a little man, may we have a message from the heart of God and see Jesus only." In a time of great crisis in the history of Israel a battle was on. It was staged on the plains by the armies,

but it was settled on the hill-side where three men were standing, and the record is that as Aaron and Hur held up the hands of Moses, Israel triumphed, but when they let his hands fall Israel was defeated. When church pews are empty, when men stand shivering around altars where the fires have gone out, when the message of the pulpit has the form and not the power, it is fair to say that somebody has forgotten to hold up the hands of his pastor, that somewhere the hinges have rusted on the closet of prayer, and laymen have forgotten their duty before God.

The laymen of the church, as well as the ministry, must listen to and heed the call of God. They have responsibilities that may well challenge every power within them.

It is a sad commentary on the church that the worst employer of labour in America is not the coal baron, in spite of all that has been said of his oppression; it is not the steel trust, in spite of all that has been said about long hours; the worst employer of labour in America is the Christian Church. The man who sweeps the streets of the city has nearly double the pay of the average Christian minister, and yet, let it be said to the glory of God and the devotion of the Christian ministry, there has never been a strike among the ministers, and to-day, although they are worse off financially than before the war, with an increase of nearly one hundred per cent. in the cost of living and an increase of only twenty per cent. in salary, the great cry of their heart is not for more dollars but for more devotion on the part of the Church.

The call of the hour is for pastoral and personal evangelism and in the winning of the world to God, it is the personal touch on the part of the laymen that is to count supremely, because there are hundreds of times as many laymen as ministers. Every layman must find his man and bring him to Jesus, as Andrew brought Peter.

We talk about the miracle of Pentecost when three thousand were converted in a single day, and we are fain to think that if that could be duplicated the world would soon be won to God. If three thousand had been won each day, it would have taken a thousand years to have won the world then living to God. But if that three thousand had each of them gone forth from the Day of Pentecost to win one to Christ during the next year and those so won had duplicated that service in the following year, twenty years before the Gospel of St. John was written the whole known world would have been won to Christ.

It is the personal touch that counts in business. It is the personal touch that counts in religion. Every man who has seen Christ in his own life must bring Him to the thought of others. Paul could say "I was not disobedient unto the heavenly vision." Can each of us say as much? God has fitted each man and woman with special ability to bring Christ to their own kind of people. Then why not take some one of your size?

You are a banker. You know a bank president who is not a Christian. Why not give yourself to the blessed task of winning him for Christ? You are a lawyer. You know another lawyer and you share with him many happy experiences in your profession, but he is not a Christian. Why not introduce him to your best Friend and make him a lover of Christ? You are a teacher or a clerk, a mason or a carpenter. Why not win one of your own kind? Are you saying that they will resent your interest in their behalf? You ought to know that many are saying of you already that if religion really was as much to you as you say at times it is you would not have associated with these friends of yours all these years and never exerted yourself to bring to their attention the one matter which should be dearest of all to your soul. Questions of politics and of finance are not to be compared in importance with questions of the soul.

The womanhood of the church must enlist itself for this high and holy privilege. You are a mother, seeking to train your child in the nurture and admonition of the Lord, why not find another mother who has been indifferent concerning the great interests of her own child, and win her and hers to Jesus Christ? You are a leader in the social life in your community, you are a member of social and literary clubs. Is there not a quiet influence which you can use which will constrain those who appreciate your friendship to give a place in their own hearts to Him Who is the Friend above all others?

Are you saying, "It is a kind of work that I cannot do. I shrink from it"? It is quite likely that is true, and of your own unaided strength you might well fear, but remember

how Jesus said "Follow Me, and I will make you fishers of men." If He will help you, you can win as others have won before you. Henry Drummond, the scholar, shrank from that personal effort, but at last, when the conviction had deepened upon his soul that it was his duty, God led him into a life unspeakably beautiful and radiant. This is a kind of work that you cannot learn to do out of books. Isaac Walton said long ago, there are two things that cannot be taught from books—one was fencing and the other was fishing. But he said in the art of fishing, "It is a great thing to take a fish early in the game"; and in the matter of winning souls to Christ, when you have won the heart of someone to Jesus, when you can feel that God has used you to save a soul from death and hide a multitude of sins, life takes on new power. "Aren't you lonely out here?" said a visitor to a lighthouse keeper. "Not since I saved my first man," was the thrilling answer.

Let pastor and layman unite in this common purpose and their own hearts will be welded together in the first of a common devotion, and the altars of the Church will begin to glow with a fire hitherto unknown, and, being sharers with Christ in His passion for men, we shall also be sharers in the glory which He has with the Father. "He that winneth souls is wise."

Unity or Uniformity

From time to time we receive interesting communications from our readers, often in foreign parts. If Evangelical Christendom was a weekly publication we could more often refer to these, but we wish to assure Members and our readers everywhere that their letters of counsel and encouragement are always welcome and carefully considered. Colonel E. S. Skinner (of Folkestone) makes the following comments in a recent communication on a subject of general interest:—

The ideal of Unity in the Church in the minds of most of its advocates appears to be that of a Church under episcopal control, with a uniform system of worship. But is this the Unity for which Our Lord prayed? Might not what I have indicated be more correctly termed Uniformity? Was not the Unity desired by Christ rather a Unity of doctrine—a Unity in the true faith of the Gospel? As long as men's minds are constituted as they are, all will not think alike. There will be differences of opinion. It is said that the Emperor Charles V. in his retirement occupied his leisure in the manufacture of clocks, and that he found it as impossible to induce them to strike the hours simultaneously, as it had been to reconcile the differing religious opinions of his former subjects. Similarly, though men, like the clocks, desire to be correct, their ideas as to what *is* correct with respect to the government of the Church, the best manner of conducting Divine Service, and on minor points of doctrine will always differ to some extent. And is it not well that it should be so? Varied opinions on these points are inevitable, and, I would add, desirable. Differences on minor points of doctrine tend to useful discussion and interchange of opinions, not to be deprecated as long as Scripture is regarded as the guide. Aspects of the Truth are brought forward and considered, which might otherwise be overlooked.

What I think most Evangelicals desire to see is more "rapprochement" between Churchmen and Christians of other denominations. They consider the episcopal form of church government the best, essential for the *bene esse* of the church, though wise and good men have thought otherwise. They would gladly see more friendly intercourse and sympathy with other churches. The Church of Scotland, the Free Churches in England, and Protestant bodies on the Continent, all working towards the same end—the Salvation of souls. "He that is not against us is *for us*." There is a story told of a gentleman, a nonconformist, who said that though he would go across the world to make a Christian he would not cross the street to make a Baptist,—that being the body to which he himself belonged. I have long thought that at the time of the Kikuyu incident a great opportunity for affirming the substantial Unity of all Reformed Churches was lost. That a gathering together of good religious men of different denominations to partake of Holy Communion could in any way be objected to seems incredible. The denomination is but the guinea stamp not the gold of which the coin is composed. In the Church of England it is very properly laid down that Confirmation should precede first Communion, but *this rubric* applies to members of that Church only. Surely the Church of England is big enough to welcome to the holy table all true Christians, whatever they may call themselves. To do otherwise degrades a great church to the position of a narrow sect. I yield to none in my regard for the Church of England, and appreciation of the services to which I have so long been accustomed. I desire to see it continue Catholic, Apostolic, Reformed, Protestant—*free from* the errors and superstitions of Rome, and not "entangled again with the yoke of bondage," but we can take this position and yet encourage intercommunion.

Reunion Notes.

The General Strike

Great Britain and Northern Ireland have passed through a crucial test in their history. For many years there has been a tendency for groups to form in the State and to obtain for themselves, either by legislation or self-assertion, immunity from ordinary conditions under which the majority live. The Trade Unions have this immunity by law—others possess it through the unwillingness of the authorities to intervene. So was believed that by the bringing into one central organisation all the Trade Unions that had special privileges granted by law, the privileges would be shared by the Central Body and that by a sudden lightning action any industrial wish cherished would be attained through the dislocation and probable death of the means of transport and national supply. This meant that the life of the Nation would be held up by a body within the Nation, and that the Nation without the means of protecting itself would be compelled to surrender at the will of this sectional body. Whatever might be the aim of the Central Body it was clear that the threat was directed at the Government of the Nation which was bound to preserve the life of the people and to give protection to all citizens engaged on their lawful duties. The movement was politically revolutionary, for it was an attempt to supplant the Government of the country and to carry on the work of the country by the good-will of a body that had usurped its functions. This was the issue. The British people faced it bravely and defeated it with the deliberate resolve to "carry on" and support the Government. The Law was found to be against those who organised the Strike, and none of the privileges possessed by Unions were possessed by the Central Body. Those who had broken their contracts could not legally demand arrears of pay from employers, and no strike pay could be legally paid to them. Under these conditions it became evident that the strike could not last, and it ended suddenly on Wednesday, May 12.

The Miners and the Country

The whole country sympathised with the condition into which the changed conditions of the trade of the country have brought the Mining Industry. With seventy per cent. of the mines working at a loss it is impossible that all engaged in the industry can receive full wages and privileges, profits and rewards that rule in normal times. But it is impossible for those who look upon events impartially to approve all that has occurred during and subsequent to the negotiations that broke down. We all wish to see peace and good-will restored, but on an occasion like the present those who are engaged in a depressed industry cannot expect to be supported by the other industries—many of which are manned by those who receive lower wages than the miners. A way will be found to make the lot of the miners as tolerable as possible and it is not for us to prescribe that way. By a strange turn in the wheel the Miners were the only body of men out of employment who were legally unemployed and therefore could receive strike pay from the Union Funds. We regret much that has happened during recent weeks and lament the way in which the miners have been led. They suffer through the faults of their leaders. They are men who deserve well of the public and their conduct during the trying days has been exemplary. We hope that they will be able to resume work on a basis of justice and fair play all round, and believe that the Prime Minister, Mr. Baldwin—whose Christian attitude and spirit have been a great asset to the State—has shown himself to be a brave, patient, fearless Christian statesman who is trusted by all classes in the community. His utterances and his deeds have proved that a man who trusts in God and seeks His guidance will obtain the support of the people. The triumph of character has never been more forcibly displayed, and the man who asked for the prayers of the people has been supported by the prayers of all Christian people, for they knew that he had only one object in view and would do his utmost to secure the best possible provision for the needs of his fellow citizens without regard to class. He takes his place by the side of that great Commoner, Pitt, as a man who faced danger and never flinched. He saw his duty and did it fearlessly in the sight of God.

The Churches and the Crisis We regret that the gravity of the issues at stake and the duty of seeing beneath the surface were not fully realised by many religious leaders. A number of organisations have recently come into being that professed to have a message for the regeneration of society on what they believed to be Christian lines. We have more than once pointed out the dangers inseparable from the attempt to identify Christianity with certain lines of economic and political activity, to the risk that was being run by making the Gospel of Christ identical with a social gospel which is not the Gospel of Redemption. Obsession fills the minds even of Christian men intent on their own special policies and prevents them seeing that much more is at stake than what they think right. Their short-sightedness has been proved by their failure to obtain the support of the best Christian elements in the country, by their attempt to claim for themselves the right to voice Christian opinion, and by their obvious inability to distinguish between the functions of Government during a crisis and the determination to press their own views on the public in opposition to the declared will of a Prime Minister whose record as a Christian statesman is preminently consistent. We fear that the Church—speaking generally—has lost sight of the limitations that its Divine Founder imposed on it when it seeks to impose what it has no special means of discovering as "the Divine Will" on human society in matters of Government and economic life. It is the duty of the Church to foster good-will and peace, to promote godly union and concord—not to lay down that this can only be done in the way that commends itself to certain groups and organisations as the "Will of God." There is much presumptuous talk on this subject, and we sincerely hope that the Churches of Christ will return whole-heartedly to their chief duty of preaching Christ and His salvation. When men know and follow the Christ as their Saviour there can be no doubt that they will act justly and rightly in their dealings with their fellow men under conditions that cannot as a rule be understood by those who devote their lives to the consideration of other activities. The Church leavens society by providing Christlike men and women to bring the Christ spirit into all departments of life.

The Group and the Church To-day the Church of England has been brought into [illegible] thing like chaos through the inability of its rulers to see that it cannot permit a self-assertive group to overthrow its constitution and to act in violation to its fundamental teaching on many serious matters. Anglo-Catholicism endeavours to make it possible for what had been deliberately rejected at the Reformation, and had been as deliberately excluded from the Church formularies, to be introduced into the Church of England. It has succeeded in its object, and the group has been allowed to have its own way and to pervert a scriptural worship by reverting to mediæval worship and teaching that had been discarded. It grew so strong that the authorities of the Church took fright and allowed its excesses to extend, until to-day there are very many Churches in which the tone and character of the services are indistinguishable from those of the Church of Rome. A grave scandal has arisen. And the scandal became much greater when the House of Clergy deliberately adopted resolutions that were framed with the object of making legal within the National Church what has heretofore been contrary to the law of the Church and the plain teaching of its Book of Common Prayer and Articles of Religion. The House of Bishops now considers the problem of revision and the danger exists that yielding to the pressure of the extremists, whom individually they have not been either willing or able to restrain, they may go behind the Reformation and adopt suggestions that give legal sanction to what is excluded under the present Book. This is the most patent illustration of the power of the group in defying the law of the whole within a section of the State.

The Church of England and the Nation According to the Constitution and the Statute Law of the land, changes in the worship and belief of the National Church can only be made with the approval of Parliament. The Enabling Act under which the present Revision discussions proceed was passed by Parliament. The Church accepted it. In fact, the operative portions of the Act as concerning internal arrangements were passed exactly as they left the Representative Church Council. The Church of England cannot

have it both ways. It cannot retain all the privileges of the Establishment and be free from the limitations thereby imposed. It is now contended by certain Churchmen that the Church of England is a group within the Nation, and has the right of determining all it wishes to do and believe without reference to the will of the State. That may be true in non-established Churches. It certainly is not true of the relations between the Church of England and the Nation. Parliament continues the privileges of the Establishment on condition that Parliament, as representative of the Nation, has the last and decisive word in all changes. We profoundly hope that the Bishops will recommend nothing to the Church Assembly, and that the Church Assembly will accept nothing that will oppose the Protestantism of the Prayer Book and the Protestant sentiment of the Nation. If they do, then those who value Truth above peace, and the Word of God above the traditions of men, will have no option but to oppose the changes in Parliament. The people of the whole Nation have a right to decide whether or not the Church of England shall, or shall not, change its faith and worship.

Ecclesiastical Commissioners and Sunday Games

The Ecclesiastical Commission is not a representative Church Body in the same sense that the Church Assembly is. All its members, with the probable exception of the ex-officio Secretary of State, are prominent Churchmen. The working staff may be anything or nothing. But the governing body is strongly Church in the sense of having practically a closed Church membership and those members being leaders in Church life. Bishops and Deans are on its board, and what they do reflects Church opinion in the eyes of the public. The Commission administers huge estates for the benefit of the Church, and on these estates many thousands live. They have also recreation grounds and parks which are used by their tenants. To-day, when hours of leisure are greater than they ever were, and opportunities for out-door sport abound, there is a demand for Sunday games. Some years ago the demand was made to the Commission, when the Committee, by a narrow majority, defeated the Resolution. Lately, with changed personnel, the Committee recommended, and the Commission passed permission for Sunday golf and tennis on their playing fields, but excluded football and cricket. We fear that the plain man will not admit the validity of the argument that the Commission, as Trustees, are bound to take into account the wishes of those for whom they act, and therefore could not oppose the demand for Sunday games on the part of their tenants and others. Trustees are bound not to administer for the benefit of those whose interests are entrusted to them in accord with the wishes of these persons, but to do what is right and for their highest interest. We cannot understand how Church dignitaries can possibly support the action of the Commission for which they voted, and at the same time act in accordance with the teaching of the Bible and the well-being of the people. The more the whole position is analysed the more untenable it becomes. We are sorry that a body consisting of leading Churchmen should act in this fashion. Where is the consistency of men saying we must administer the estate in accordance with the wishes of the people, and denying the people who are keenly interested in the religion of the country the right to influence the decisions on the Book of Common Prayer? We are afraid, as usual, that the Churchmen who act in this fashion fall between two stools.

A Close Press

The action of the House of Commons in passing by a majority of 223 to 3 the Second Reading of the Judicial Proceedings Bill proved the readiness of members to respond to a direct moral appeal. For our part we much prefer to see morality supported by a strong public opinion than maintained by restrictive legislation. But when we find what is known as the responsible press laying itself out to cater for the lowest passions of the people by detailed accounts of filthy cases, and unwilling through dread of the successful competition of rivals to take action, then the time has come for excluding by penalty the loathsome refuse that is set forth in all organs, with very few exceptions. We all read the press, and the indiscriminate circulation of moral sewage among young and immature people cannot fail to inflict the most grievous injury on their minds. Liberty descends into licence, and what ought never to be published is made the chief attraction of some papers

which have a tremendous circulation. Newspaper proprietors and editors may say that they are not responsible for the morals of the people, and are bound to supply what is demanded. This is a Cain defence: "Am I my brother's keeper?" They surely have responsibility, and when they openly confess that they issue the garbage for the sake of profit, the position is still more contemptible. We hope even in this crowded Session that time will be made for the passing of the Bill, which will then become an effective restraint on those who now sell their papers at the cost of the ruin of the souls of men and women.

Baptist Reply to the Lambeth Appeal Many who are not Baptists and have no sympathy with what we may call the particularist aspect of the Statement on Reunion with the Anglican Church will be in full agreement with its main points of view. The Statement says: "Our doctrine of the Church determines our conception of the Ministry. We hold firmly the priesthood of all believers, and, therefore, have no separated order of priests. The ministry is for us a gift of the Spirit to the Church, and is an office involving both the inward call of God and the commission of the Church. We can discover no ground for believing that such commission can be given only through an episcopate, and we hold that the individual Church is competent to confer it." Here lies the whole crux of the great debate between Episcopalians and Non-Episcopalians of the rigid type. Very many Anglicans hold the view of the Baptist statement, and consider that the Episcopate is a matter of organisation humanly developed, not a necessity imposed by divine revelation. They cannot exclude from the Ministry of Word and Sacrament those not episcopally ordained, and until we find much stronger evidence than is at present forthcoming in support of the claims of Apostolic succession, we can see no hope of Church Reunion as long as the Anglo-Catholics and their supporters control the official action of the Church of England. It must be remembered that they have threatened to rend the Church of England in twain if any active countenance is given to the belief in the Evangelical view of the Priesthood. These men know their own minds and act on the knowledge they possess. We can only continue praying and hoping that the day may soon come when the veil will fall from the eyes of those in the National Church obsessed with the idea of Apostolic Succession.

Scepticism There is a growing feeling and conviction that the Church must return to Evangelistic effort if it is to go forward. We have been content with holding our own, and this has meant losing ground. In England great numbers of the people have never received a Scriptural lesson and have not entered a Church since they left Sunday School. We are not a Pagan nation, but we are becoming a non-Christian people, and our Churches are only attracting a very small proportion of the people. We have tried Missions—mass and local, we have gone into the streets and preached there, and we have striven to make our worship "attractive." In some Churches where the Minister has worked and prayed faithfully there seems little fruit. It is not strange then that we seek a new method of approach. It has been suggested that this can best be found in literature, and that a bright tract will get home where the spoken word has no chance of being heard. We value Christian literature and know the good that it has done. Excellent as it is in every way, it can never do the work that the Preacher can perform who has a definite message from God and delivers it faithfully. We for our part are still of opinion that Gospel preaching is the divinely appointed channel for winning men to the Gospel. Religion is caught and not taught. The earnest preacher on fire with love for souls can attract when the literature is looked upon as cold. Had we more real faith, Evangelistic preaching would have wider and deeper results. The foolishness of preaching can overcome the world because it has the Divine Power behind it. It is very easy to generalise, and in an age like the present we need every agency that can be employed. The Tracts lately issued by the Religious Tract Society have a thoughtful appeal, couched in very telling language. They have a real mission to souls.

Blatant Atheism We are sure that the speaker at the Free Church Council was right when he declared that the blatant atheism of the Nineteenth Century is now conspicuous by its absence. When we ask the cause of its disappearance the reasons

given are manifold. There is not sufficient interest in religion to make it worth while to oppose fundamentals. Men have become agnostics within and without the Churches, and Agnosticism does not evoke opposition. Religion has been proved to be the peculiar possession of a certain type of male and woman. Whatever they may be they will remain religious, why trouble our head about the impossible. These are the chief grounds given for the disappearance of the Nineteenth who was familiar fifty years ago. But his disappearance does not mean that our Faith has gripped a greater proportion of the people. We are convinced that the advance of modern philosophy is in itself sufficient to account for the unwillingness of any thoughtful man to become an atheist, for he knows that the problems so easily solved by the materialism of the Nineteenth Century cannot now be so easily accounted for, and the deepest thinkers turn to mind rather than matter as the ultimate solution. Be that as it may, there is to-day a more wide-spread need of rousing men from their apathy. It is said by many that we have passed from the trough of the wave and are once more seeing men and women accepting Christ as their Master in a way they did not. We confess that we have little comfort in the loose talk of Christ as Master, and consider the patronage of the multitude a very different thing from His acceptance as Saviour. It is so easy to serve different masters at different times, and do our duty By both, that the word Master has not any compelling force in our time. But the acceptance of Christ as our one and only Saviour makes all the difference, and if we wish to see a revival the emphasis must be laid on Sin and Salvation of the Lord as the personal Saviour of the individual. Until our pulpits ring with this message there is little to be expected from the many efforts that are being made to popularise Christianity. We do not want it cheapened by an untrue popularisation—we wish to see it preached in all its fulness.

The Betting Tax The resolution on the Tax on Betting has been passed. We who hate betting and gambling as one of the most anti-social customs in the country, and the destroyer of homes and the disturber of habits of industry, are faced by the duty of rousing public opinion to a true sense of the evils associated with the practice. All workers among the people know that no vice is more insidious or harder to combat. A few public opinion relgns on the matter, and the many discussions on its ethical character help to cloud the judgment and confuse the issue. Cupidity and the making of what we cannot control the arbiter of gain or loss lie at the root of the evil. The gambler seeks to obtain money by giving nothing in return. It may be said, as it is urged, every man has a right to do what he likes with his own, without interference. The Christian holds that what he possesses is a trust from God to be used as he will not for his own benefit but for the glory of God and the good of the community. This is the ideal we should seek to attain in our individual lives, and we are bound under its influence so to use what God has entrusted to us that happiness, not misery, should result. We see how gambling destroys that habit of steady industry which lies at the root of all real contribution to social well being, and substitutes chance for laboring to receive the due reward of work done. God has placed us in a world governed by His laws, and the honest business man strives to reduce the element of chance to a minimum in all his transactions. He uses the ability God has given him for this purpose, and by so doing he is ordinarily able so to control events that normally chance is reduced to a minimum. The gambler makes chance the arbiter, and engages in a contest with some one else who does the same. This brings to the individuals who engage in the evil a state of mind which is unsocial, and induces a habit that can only bring additional uncertainty into the affairs of life. He receives, if successful, that for which he has given no return, and if he loses he parts with that which he should have employed in honest trading for the good of the community. We have to fight to the death against anything that will make betting and gambling considered a justifiable course of conduct for our people. It has brought ruin to hundreds of thousands, and the fruits of a practice are a clue to its moral character.

Gambling and Insurance One of the most specious arguments in support of gaming transactions is founded on the supposed parallel with Insurance. It is said that a man stakes his money on an uncertain

issue, and if he wins he has a right to what his opponent stakes with equal knowledge of the uncertainty of the result. In Insurance a man stakes his money on an event that he cannot control, and if this event occurs then he or his heirs receive the stake. Let us look beneath the surface. In Insurance an event that may bring with it unwelcome consequences cannot be controlled. The man insures himself against these consequences. All that actuarial science can do has been done to limit the relation between the premium paid by him and others to the amount that is guaranteed against the occurrence has been done. The social consequences of the uncertainty are avoided, and those who have escaped the consequences gladly bear their share of what is paid to those who suffer from the consequences of the uncontrollable. In gambling chance brings with it a reward and a loss—the former is received when nothing is given in return, and the latter is handed over without anything being received as compensation. In Insurance instead of profit and loss being the deciding factor and no return having been made, we find that the distress, loss, and inequalities that arise from the event are overcome, social happiness is increased, and the influence of what we cannot control is reduced as far as human action can ensure to a minimum. It is as socially beneficial as gambling is socially injurious. We endeavour, when we insure, to share together the results of what we wish to avoid, and by so doing to prevent avoidable suffering. Nothing could be more in accord with the spirit of Christ than to bear one anothers' burdens in this manner. Prudence and imprudence have in themselves something of the nature of virtue and vice, is a maxim that has been proved by experience. Whoever saw prudence a trait of the gambler? Is not his whole attitude determined by an imprudent surrender of his goods to the arbitrament of chance? And has not this resulted in the loss of morale, the lowered sense of honesty and the desperate efforts to regain what he has lost that so often end in crime? Whereas insurance brings ease of mind and opportunity for steady work undisturbed by fear, gambling brings with it feverish anxiety and a paralysis of the power of concentrated thought and work. This in itself shows the difference between the two.

Death of Bishop Ingham

We deeply regret the death of Bishop Ingham, one of our Vice-Presidents, and a firm adherent to the principles of the World's Evangelical Alliance. When his counsel was needed it was willingly placed at our disposal; when his help was required it was freely given, and in everything he undertook he proved that he was ready to give of his best, and to work unsparingly for the advance of Christian Unity and the maintenance of the faith of the Gospel. Gifted with a genial personality, and a great capacity for winning affection, his whole life was distinguished by consecrated service to his Master. He gave himself to God, and God used him for His glory. When about to be ordained Deacon he gathered together his fellow candidates for prayer; and prayer was for him his vital breath. He lived in the presence of his Saviour, and communion with God was felt by all who had the privilege of working with him. To know him was to love him, and loving him one caught the Spirit that inspired him and made him the man he was. In the Mission Field he did a great work—re-organised the Native Church, and held it to a high moral level. On his return, after an unprecedently long Episcopate, he soon won his place in evangelical life, and as the years passed his influence grew and extended. He loved the Gospel. He held fast by the Reformation principles that restored to mankind the teaching of Christ and His Apostles. He valued the Bible as the revealed mind of God. He never wavered in the support of what he believed to be true, and his genius for friendship won for him the affection and esteem of those who could not accept his convictions. Such men are a gift by God to His Church. Bishop Ingham was one of the rare spirits who fully lived the faith they professed.

Religion and the Press

The weekly publication of religious articles in the daily press is an expression of the appreciation by the editors of the place Christianity holds in the life of its readers. Some of the columns may not be written as we should wish, but as a rule the doctrine is fundamentally true, and its expositions calculated to win the sympathy of readers. The valuable article published at Eastertide by *The Times* calls attention to the duty of proclaiming the Cross. It concludes, "It is to

be feared that modern preaching fails to give that Primacy to the Cross which it has in the New Testament, and has held in every time of revival in Christendom. The Christian teacher to-day has become too self-conscious, or too much occupied with presenting his message in terms which will placate man's prejudices, or comply with their theories. This is not the Apostolic method. The Cross must be held up before all men. It must be set up that all may see it. The vigour of Christianity depends on its bold presentation to the world." We have tried to impress upon our readers this fact. We must get right back to the Gospel of personal salvation, and must be prepared to put in the very forefront of all our message the fact that Christ died for us on the Cross, and through His death we alone obtain salvation from the guilt and power of sin. The adaptation of the Gospel to modern thought too often means the robbing of the Gospel of all its meaning, and that involves the offering of stones for bread. It is not for man to decide how God applies the message. That is in His Hands, but all who have to teach or preach must preserve the apostolic centrality of the Cross if the message is in any sense Christian. We are convinced that the weakened power of the pulpit to-day has its roots in the avoidance of the offence of the Cross in order to lead men and women to other sources of power that is not of God. A Cross-less Gospel is not the Gospel of Christ.

Doctrine and Practice The revolt against the proclamation of dogma has become dogmatic. The influence of psychology has caused many who ought to know better to rest content with the preaching of right feeling, instead of right thinking, and the neglect of truth in favour of emotion. A vague humanitarianism is substituted for the Mind of Christ and His Apostles, and no questions are asked as to the Truth of the foundation conceptions taught in the New Testament. Accordingly, we find a passion for social Christianity, which demands very little self-denial, but a kindly feeling and a deprecation of the preaching that centres in belief in God, belief in Christ and His Sacrifice. The Bible is outgrown by what is called Christian Experience, and we are told that men are lost through attaching importance to Creeds, and in thinking that doctrine is essential. The late Dr. J. H. Jowett wrote, "Blot out the first eleven chapters of the Romans, and begin with the twelfth, begin with what you call the practical—what then? The practical will become the impracticable. You cannot expunge the theology and retain the morality. You cannot make the starting-point of the Epistle to the Galatians the end of chapter five, the culture of the fruits, and ignore the previous chapters which contain the root." And this is what so many are trying to do to-day. In consequence the Church is weak.

Candidates for the Ministry Germany to-day has a great lack of candidates for the ministry. Before the war there were 4,000, now there are only 1,900. In England there is a desire being shown by increasing numbers of young men to enter the ministry, but the volunteers are still far below what is needed, and the necessity of obtaining the best type of man is more and more evident. We can understand the caution of parents ambitious for the worldly advance of their sons—and making money considerations the measure of success—restraining them, but we cannot see why the men should not hear the call and respond. If they do they will find that parents will agree, and help. God is calling, and the responsibility of neglecting the call means in many cases life-long regret for lost opportunity, and failure to do duty.

The late Miss Louisa Kinnaird The Hon. Louisa Kinnaird has been called to be with the Master she loved and trusted. Sister of the late Lord Kinnaird, she shared his enthusiasm for the advance of the Kingdom of God, and the rescue of those who had fallen victims to sin. Her family has been notable for good works, and the influence of their mother was seen in all they did and undertook. Lord Kinnaird was a man of God, who lived for his Saviour. His sister, now with him in the presence of their Saviour, was specially interested in the Lock Hospital and the Zenana and Bible Women's Missionary Society. In both these spheres she was beloved by all who knew her and worked with her. We thank God for His gift of consecrated womanhood, as exemplified in the unselfish and devoted life of Miss Kinnaird, and pray that many may be raised up to continue the work she faithfully accomplished. We offer our deep sympathy to her sisters and nephew, the present Lord Kinnaird.

World Mission Notes.

The May Meetings The greater May Meetings were fixed for dates when the strike held up most of the familiar means of reaching the London halls. Many who could attend preferred to obey the wishes of the authorities and by so doing avoid adding to the strain that was imposed upon the means of transit. We sympathise with those who found long-laid plans destroyed by events over which they had not control, and we believe the leaders were right who determined that the great demonstrations should be postponed. With characteristic fair-play the proprietors of halls have agreed to accept the cancelled booking as a booking for a later date and this means that the majority of the gatherings that were not held will meet later in the year. The strike has tried faith and the disappointments have been the greater as the enthusiasm roused by the World Call to the Church had promised record attendances and a public manifestation of Missionary interest that could not fail to make a deep impression. The ways of God are not our ways; we shall one day discover that the apparent ruin of arrangements has in it a blessing for those who have been disappointed.

The Missionary Reports It has been remarked that the great Missionary Societies record increases of income but increases of expenditure that have not been met by income. The liberality of God's people at home has expanded, but the cost of work being done even without extension involves the payment of larger sums. Exchange in the Far East is largely responsible for the growth of cost, and the time has come for the Missionary Societies to consider this item a "to be expected" charge upon their funds. The mysteries of Foreign Exchange are not understood by even experts, and it may be that while we write a great change has taken place. The tendency of exchange in the Far East is to stabilisation, and this is much more likely than a fall in the value of local currencies.

The Islington Meeting The Church Missionary Society's Annual Meeting was undoubtedly small, but it was one of the best ever held. At its close the audience rose and sang "Praise God from Whom all blessings flow," and there may have seemed to be something incongruous between this hymn of praise and the situation outside on the first day of the Strike. Those present had no such feeling. They had heard that God is doing great things in the Mission Field and their heart was strengthened what they remembered that the same God rules over the Home Land and can do great things for it. The deficit of £40,000 was disappointing, but the news from Japan, China, India and Africa was most cheering. The whole tone of the meeting was a cordial for drooping souls. There was a sound of triumph in the Queen's Hall.

A Dramatic Incident Archdeacon Kitching, of Uganda, described the marvellous growth of the Uganda Church, and told of its extension in directions formerly closed to the spread of Christianity. He is Bishop Designate of the New Upper Nile Diocese. He recalled deeds of Mwanga whose accession to power was marked by burning slowly to death three of his pages who had become Christians. Treachery and cruelty to the Christian Church marked his rule. Standing before the audience the Archdeacon took from his pocket-book a small sheet of paper which contained a letter from the present King—son of Mwanga—who had written to congratulate the Archdeacon on his nomination as Bishop. The King to-day has been a Christian from his infancy and is the very opposite of his father. Such a dramatic change has seldom been seen in missionary history, and the whole meeting was thrilled by the episode.

Nationalism and Christianity We have always felt that the hostility to Christianity based on Nationalism is not as deep as some represent. We

think that there is to-day a great deal too much political speculation bound up with missionary strategy. From many lands we have suggested accounts of hostility to European Missionaries and the need of keeping them in the background, but when analysed it is generally found that those who hold this view are themselves strong Nationalists and believe that only by adopting their political view-point can progress be made. We cannot understand why the native Churches should be permeated with a spirit of strong Nationalism that leads to despising the Missionaries who have taught them the good news. In Japan the spirit of Nationalism is exceptionally strong and yet Japan, which is a most progressive country, craves for more European missionaries to lead and teach the young Churches. We believe that what has been proved to be the case in Japan is equally true of other lands.

The Chinese Mystery We cannot understand the state of Chinese life. Its politics cannot be unravelled by the average European who strives to study them, and Missionary speakers are by no means in agreement with one another. They are divided on this very question of Nationalism, and their divisions are very sharp indeed. What is the great aim of Missionary activity? To win men to Christ Who died to save them from their sins, and this has no part whatever in the local political life of the peoples of the world. Experience has proved that the adhesion of Missionaries to one side or the other in the Field cannot help forward the work of evangelisation. It divides instead of uniting. It is hard for eager spirits to keep outside the interesting political life of the day. But they have something greater than politics to advocate.

The Chinese Compass China is now passing from the control of one set of generals to that of another set. We have written of the extraordinarily conflicting estimates of General Feng, who is now in Moscow with his Soviet friends. We make all allowance for the difference between Chinese ignorance and British knowledge of the true character of Bolshevism, and therefore are not on this account too ready to condemn General Feng, who is by no means a friend of the English. He has either gone into private life, or is preparing some greater coup, and no matter what his future may be, the less Chinese Christianity associates itself with his policy, the better for the Cause of Christ. The situation is enigmatic in the extreme, and is not rendered less so by the withdrawal of the China Inland Mission from the National Christian Council of China. That Council has not always had wise spokesmen, and some of their utterances in England and America have caused great pain. We fear that political considerations have caused regrettable divisions in China among those who have been won to Christ.

The Fidelity of Chinese Christians One of the most cheering features of contemporary China is the devotion and fidelity to Christ of the native Christians. They have found for themselves how precious the Lord is, and have shown in their lives the reality of their faith. When Missionaries who had been forced temporarily to leave their homes returned, they found their flocks loyal to the Saviour and conducting very often through lay agents the services. They have preferred to suffer loss rather than disown their Lord, and this strength of character has proved the hold that the Saviour has over their hearts and lives. The faith of individuals and groups during these times of bitter trial are an object lesson to us in happier lands.

New Bishop of Western China Bishop Mowll who, with his wife, had been captured by brigands, has been appointed by the Archbishop of Canterbury, Bishop of Western China. He succeeds the pioneer Bishop Cassels, with whom he worked as assistant, and we believe that his appointment was recommended by the Anglican leaders in China. He holds a unique position, for a very large proportion of the Missionaries under him are agents of the China Inland Mission. They are Missionaries of an inter-denominational Society that has managed to solve the problem of united work by different denominations. The Churches under their charge are segregated in China, and very wisely, men and women are sent to districts where they find fellow Christians of their own

denominations. We pray that Bishop Mowll may be richly blessed by God in his work.

The folly of Slogans We really do not know whether shibboleths or slogans have a worse effect on the minds of men and women. A shibboleth is the exaltation of a trifle into a principle—a slogan is the crystallisation of a policy into a phrase which excites the imagination and is not in touch with truth. A few years ago from end to end of Great Britain we heard the cry: "The Evangelisation of the World in this Generation." Those who heard the cry believed in its possibilities, but the students of statistics knew that unless the world was turned upside down in a way that it never has been, the end could not be gained. And when once this was seen the cry was dropped. Disappointment followed, knowledge and enthusiasm were damped down instead of being stimulated. We have before us statistics carefully compiled of Mission work, and they show what we have to do before we can even say we have accomplished much. Take Japan. There is only one Protestant communicant for every 300 of the population, and in China one for every 1,350 of the population. God has done great things, whereof we are glad, but we must have a right perspective.

British and Foreign Bible Society The Solicitor-General was able to keep his engagement and preside on the second day of the strike at the Anniversary of the British and Foreign Bible Society, which had a story of, with one exception, the largest Annual Sale that had been recorded. Only once, during the war, have higher figures been reached. But its income had not reached its expenditure. As Missionary work grows, the demand on the Bible Society increases, and this means that increased support must be forthcoming if the work undertaken can be carried to a successful issue. The Rev. C. H. K. Boughton appealed for an income of £450,000 during the current year. The African agent and traveller, Mr. Roome, told of his journeyings and the privilege he had of being the first to bring to the Pygmies of the interior some elementary knowledge of God. No Missionary has since visited them. Russia is still closed to the work of the Society, which made two attempts during last year to obtain passports, which were refused. Those who have come into closest contact with the Society know that its work cannot be better organised or more faithfully discharged than it is by its admirable agents.

Protestantism in Latin Lands We do not understand how it is that the work of the struggling Protestant Churches in Latin Lands does not awaken more sympathy among Evangelicals. They have bravely maintained a faithful witness for Christ in the presence of unbelief and superstition. It is vain to hope for any reformation within the Church of Rome which would lapse back into mediæval superstition of a worse sort if it had not the stimulus of the presence of the Protestant groups to point to higher Christian ideals. The Record of the Free Church of Scotland informs us that only £238 was contributed to the European Protestant Relief Fund in aid of the stricken Protestant Churches of Europe. There is a wide-spread belief that America is doing what is necessary. American help came after the war to some Churches, but owing to the failure of the American great Missionary campaign the help ceased and the bravery of Pastors who have to exist on miserable pittances is beyond praise. Let it be understood that there is as much to depress and discourage workers in Latin lands as in the Foreign Mission Field, and their labours are just as faithful and blessed by God as those about whom much more is known.

Religious Liberty in Spain Representatives of Christian interest in Spanish Evangelisation from Germany and Holland, France and Switzerland, Scotland and Ireland, England and Denmark, met in the Bible House, Madrid, to consider the best means of founding a College to train Ministers and Schoolmasters for the Protestant Churches in Spain. All were filled with one idea. They saw a great need and desired to do all that is possible. Spaniards took part in the proceedings, and after two days' discussion a plan was arranged by which provision under four competent teachers would be made for training the men if the necessary help be forthcoming from those who are keen on the witness to Christ

being maintained in Spain by men able to meet the subtleties of Roman propaganda and the attacks of unbelief. At the Congress once the greatest good feeling prevailed, and it was an admirable illustration of the underlying unity of Christian men of different Churches.

The Truth about Spain Spain is the one land in Western Europe that does not constitutionally grant religious liberty to its subjects. Evangelical Christians are tolerated by the Constitution, and subject to disabilities that they cannot resist in their own land. They are ignored by the Government when it suits the Government to do so, and only when there is danger of news of outrages reaching the outside world will the present Government interfere in response to the appeal of the Spanish Branch of the Evangelical Alliance. Everything depends on the good-will, or otherwise, of the man who is in control of a district, or the central Government. Nevertheless the Spanish Protestants stand faithfully by, and for, the Truth. They suffer without complaining, and have the joy of seeing their fellow-countrymen being won for Christ. The social and national influence of the Protestants is out of proportion to their numbers, for they are recognised as men and women of faith who live the Christ-life, and are ready to help their neighbours. In spite of all opposition, the circulation of the Bible increases, and it is sad to visit the religious shops in even great centres, and to see every class of book exposed for sale except the Bible.

Portugal Conditions in Portugal are from the point of view of freedom better than in Spain, but the poverty of the country and the political unrest make work extremely difficult. Last year's sales by the Bible Society were nearly twenty-five per cent. greater than those of 1924, and the eagerness of the people to buy the Scriptures proves that there is a real movement among them. The books are read and their influence is seen in the enquiries that reach the Protestant Ministers in the cities and country districts. When it is remembered that the Peninsula was the headquarters of the Inquisition, and that the spirit which lay behind that engine of oppression and cruelty still animates the Roman Church in those lands, it is a matter for surprise that there should be any native Protestant groups. Those who have visited them know their spirit and rejoice in their fidelity, and we are thankful to say that members of all the Churches work together for the spread of the Gospel. As in Spain the World's Evangelical Alliance is a bond of union between the Churches.

Slavery It may seem strange, but it is true, that Slavery still exists in the twentieth century. Slavery is camouflaged under various names, and it demands all the skill of the Anti-Slavery Society to track down the customs that are in reality a survival of the infamous traffic in men and women as animated implements of commerce. The action taken by the League of Nations ought to go a long way to eradicate the evil, and if it draw up a kind of charter for forced labour all over the world, a great boon will be conferred on humanity. It is not easy to frame a definition of modern slavery, but regulations that are clear and pointed will kill its insidious ramifications. We are moving slowly but surely to the day when all slavery will be a thing of the past, and even then it will need eternal vigilance to prevent the greed of man enslaving his brother man.

The Mind of India We have been much impressed by a statement of an Indian Clergyman who rejoices that his fellow-countrymen are now turning from the hysteria of nationalism to more sober thought. Now is the opportunity for the Missionary propaganda, and it is cheering to note that larger numbers attend meetings and services and that the spirit of enquiry is abroad as it never has been. He adds: "The servants of Christ have to go on witnessing that He is unable to do His saving work in the race unless individual members of that race are willing to open their hearts to Him. Christ always makes a new nation through regenerated individuals." A little less laudation of agitators and more zeal for the Cross will win Hindus to Christ.

Books Worth Reading.

WHAT IS FAITH? By J. GRESHAM MACHEN, D.D. (Hodder & Stoughton. 7s. 6d.)

At a Church gathering a prominent Minister of Religion rose and said: "I must enter my protest against the expression salvation. It has been given a wrong meaning and we must refrain from employing the word." What was said in London is being said in the United States, and a wave of hostility to the central conception of Christianity is passing over organised Christianity. We may safely say that until we return to the plain Gospel Message the Churches cannot expect to go forward. No longer is the husk of the kernel under discussion. We have been brought into the presence of the destruction of the kernel itself. At such a time we need guidance that will distinguish between an unthinking acceptance of what has been handed down to us from the past and an unreasoning allegiance to ideas that are popular and apparently so plausible that they cannot be rejected. We are living in an age of subjectivity; "what is true to me is true, and therefore must be followed," is the accepted Creed of very many. "It works," and if its fruit be individually good, then it must be accepted as worthy of acceptance by men and women. Accordingly we have the weirdest notions assented to as possible "contributions" to Divine truth and what is absolutely opposed to the Revelation of God in Jesus Christ preached as the Gospel. On the other side, in reaction, which is comprehensible, we see good men and women laying on the shoulders of men burdens that are not laid in Holy Scripture and a hardening narrowness that altogether forgets that God has chosen not to reveal many things which we should like to know definitely. . . .

We are, therefore, exceptionally glad to be able to recommend a work which will strengthen faith, bring readers back to fundamentals, and at the same time refrain from compelling those who wish to follow Truth at all costs to accept shibboleths. Frankly we do not agree with everything Dr. Machen says in "What is Faith?" but we accept his main contentions as a most salutary criticism of the vagueness of the day and a clear summons to return to God, Christ, and the Bible for objective teaching that will make us wise unto salvation and give us the knowledge of God we need. It has been said that men to-day who are Christian teachers leave everything, even the existence of God, an open question. This may be an exaggeration, but certainly the god who is taught bears no relation whatever to the God we worship. He is either a vague nebulosity consisting of a bundle of ideal sentiments or a being indistinguishable from the sum total of Nature. We have heard and read these conceptions beautifully served in the choicest of language. But they are in no sense Christian, and Dr. Machen rightly draws aside the veil and shows in their naked heresy the contrast between this doctrine and the doctrine of Christianity. God is a Person, God is Spirit, and He is the Creator and Sustainer of all life. He enters into communion with men and He leads and directs their lives if they submit themselves to Him. "Our faith in God, despite all that is said, is indissolubly connected with what we think of Him. The devout man may indeed do well without a complete systemisation of his knowledge—though if he be really devout he will desire just as complete a systematisation as he can possibly obtain—but some knowledge he certainly must have." This can never be forgotten, and the whole attitude towards truth that is adopted by so many "it does not really matter so long as you have the right feeling" is one that is ultimately destructive of all continuous faith.

Dr. Machen reviews one by one the cardinal doctrines of our Faith, and proves beyond a peradventure the necessity of having clear and positive beliefs on such questions as the Divinity of Christ, Sin, and the Redemption wrought by our Lord Jesus Christ. "If Christ be the greatest of finite creatures, then still our hearts are restless, still we are mere seekers after God. But now is Christ, our Saviour, the One who says, 'Thy sins are forgiven thee,' revealed as very God. And we believe. It is the supreme venture of faith; faith can go no

higher. Such a faith is a mystery to us who possess it; it is ridiculed by those who have it not. But if possessed it overcomes the world." We regret that we have not space to dwell on the exposition of the great Pauline doctrine of "justification by Faith." Here Dr. Machen is at his best, and we sincerely hope that those who have fallen under the influence of an unthinking dogmatism against the doctrine will read what he has written, and will accept fully what St. Paul teaches, "faith is not regarded in the New Testament as itself meritorious work or a meritorious condition of the soul; but it is regarded as a means which is used by the grace of God: the New Testament never says that a man is saved on account of his faith, but always that he is saved through his faith or by means of his faith; faith is merely the means which the Holy Spirit uses to apply to the individual soul the benefits of Christ's death." These words summon us to meditation. So does the entire book, and we are thankful for its appearance.

THE HISTORY OF THE ENGLISH PRAYER-BOOK. By Dyson Hague. (Longmans. 5s.)

All who are interested in British Christianity ought to know something of the story of the Book that is in use throughout the British Empire with local changes that—outside South Africa and Scotland—have no important significance. The duty is the more imperative as the Book is undergoing Revision, and proposals will be made in a short time that may or may not have a doctrinal significance. If the Bishops adopt the suggestions of the House of Clergy, or yield to the plea tentatively put forward by the House of Laity that peace may be purchased by the sanctioning of Reservation, then issue must be joined and the battle of the Reformation must again be fought. And it can only be fought successfully if those who engage on the right side know what they wish to keep out of the Prayer Book and the grounds of their action. And now they have a weapon put into their hands that will be of the greatest value, for Dr. Dyson Hague has given in this volume a clear and concise narrative of the environment development in which the Book had its origin, has described the pre-Reformation Service Books, and has shown where and why the present Prayer Book differs from them. If any one desires to learn how Communion differs from Mass, the attitude of the Formularies of the Church to Reservation, and to know the supreme authority in all matters of faith and morals for English Churchmen, he will find concise answers to his questions in this well-arranged Manual.

So much that is erroneous has been published in recent years that it is a real duty for all who follow intelligently reports and controversy to know the facts. These facts must be seen in a right perspective and when they are so seen there can be no doubt of the Protestantism of the Book of Common Prayer. We fully endorse the conclusions of our author "As we review it all we can thank God that through the changing years and all the tidal waves of action and reaction, national and international, political and doctrinal; in spite of the intolerances and follies of men: in spite of Roman reactions, Romanising innovators and anti-Episcopal iconoclasts; in spite of puritanical intolerance and ecclesiastical absolutism; the Prayer Book has held its own throughout the centuries in its simple Scriptural, spiritual grandeur, as the handbook of devotion of the Church of an Empire, and with a doctrinal standard of which no Churchman who loves the Bible and its Lord need ever be ashamed." This doctrinal standard is now threatened and British Christianity is asked to uphold it.

WHAT HAPPENED AT THE REFORMATION. By Professor W. Alison Phillips. (The Church Book Room, 6d.)

This pamphlet is worth far more than its published price and we hope that it will have a wide circulation. No better preparation can be made for the Albert Hall Meeting than a study of this calm and temperate exposition of the great events that changed the religious history of our country. We live in times when it is supposed to be illiberal to recall facts. We are told that the Church of England never abolished the Mass. Professor Phillips shows how baseless is this confident assertion. Everything that reminded men of the Mass was removed from the Churches. The stone altars were taken down and the work was thoroughly well done. Our author says "I myself have indeed seen a stone high altar with its slab

in place, in the splendid church of Abbeydore in Herefordshire; but this, as the vicar told me, had been found and set up again in the days of Archbishop Laud." The knowledge of history is a great preventive against the acceptance of wrong teaching.

LABOUR AND RELIGION. By J. Newcombe Goad. (Morgan & Scott, 3s. 6d.)

We have read this chronicle of the work of the London City Mission with great pleasure and profit. It is a very cordial for drooping souls, as it shows that God to-day is working among all classes of men and is bringing souls to the Cross. We are introduced into the many sides of London activities that are reached by the Missioners and we find that no class is irresponsive to the appeal of the Gospel. Mr. Goad writes with a certain joyous certitude that is infectious, and whether we meet the Missioner on the hallowed ground of Smithfield among the meat workers, or in the public house, or among the fish porters of Billingsgate, we are brought into touch with human beings who need the Saviour and the efforts of the Mission to win and woo them for Christ. We think it will be impossible for any one who reads this bright helpful volume to withhold sympathy from the Mission or to fail to see that it is doing something worth while. We do not wonder at the astonishment of mates on the changed lives of their friends. May God continue to bless the L.C.M. and increase its usefulness as the years pass. It has done great things for God and we believe that the best is yet to be.

THE AUTHENTICITY AND AUTHORITY OF THE OLD TESTAMENT. By Rev. W. C. Procter. (Thynne & Jarvis, 3s.)

Is a vigorous defence of the Old Testament, and his chapter on the "Dangers of the Higher Critical Movement" points out the subtle undermining of faith which follows the acceptance of a Criticism that robs the Old Testament of its inspiration and authority. He says, "Its effects are undoubtedly more serious in the case of the rising generation, for there is a fashion in doctrine, as well as in dress, which makes a powerful appeal to the young of both sexes." After discussing this he adds "surely it is no wonder that, under such circumstances, the supply of ordination candidates has seriously diminished; for instead of saying, with Isaiah, "Here am I, send me!" the bewildered student is more likely to exclaim: "Where am I?"

We have also received, by the same author, "Some Twin Truths of The Bible" (2s.), "Scriptural Thoughts on Simple Things" (2s.), "Some Scriptural Problems" (1s. 6d.), published by Mr. Robert Scott. The three books are marked by that reverent thoughtfulness which characterises Mr. Procter's writings. They are definitely spiritual in aim, they treat subjects that are frequently neglected nowadays to the loss of congregations and readers, and will be found helpful by those who use them. We were specially struck by the point and interest of his "Scriptural Thoughts on Simple Things," in which he draws lessons from the many objects that are frequently mentioned in the Bible.

THE RED THEOLOGY IN THE FAR EAST. By Charles H. Coates. (Thynne & Jarvis, 6s.)

The first part of this book, written by a well-known Anglo-Chinese journalist who is well acquainted with the conditions of China, is not as novel as the second. It discusses Modernism from many points of view. Mr. Coates calls Modernism "Red Theology," an allusion to Bolshevism. When he steps from the domain of the theoretical into that of the practical, and sets forth the influence of modernism in China, he deals with a situation that has greatly disturbed him. No one reading the book can fail to be impressed by the moral enthusiasm of its author who hates everything opposed to Christian principles and writes with conviction on evils of Chinese life. He attacks the drawing together of Buddhism and Christianity in the minds of some missionaries and speaks very strongly of the spread of Modernist conceptions. At one time he was a whole-hearted admirer of General Feng, to whose honesty he pays tribute, and he lays the responsibility of his recent actions on those who have been propagating Modernism. The book gives an entirely novel view of happenings in China and attacks British correspondents for telegraphing untrue accounts of events to the British press.